

THE SWORD OF THE LORD

EDITED BY JOHN R. RICE
Office 512 West Franklin Street, Wheaton, Illinois

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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R. G. LeTourneau, Soul Winning Big Business Man

The editor is now in Peoria, Illinois, in revival services at the Tyng Memorial Church of which W. B. Uphold, Jr., is the pastor. I will try to get in a report of the blessed revival we are having, in another article.

Twice I have preached at the big factory of R. G. LeTourneau. Mr. LeTourneau is the largest manufacturer in America of dirt scrapers and heavy road building equipment. He is a devout Christian and often has evangelists speak to his men. I go three days this week, twice a day; first at noon to speak to the day shift in a 45-minute service, and second at 10:15 p.m. to speak to the night shift.

Mr. LeTourneau uses his own plane, spends the week-ends preaching the gospel and speaking for God throughout America. He is a widely useful, generous, and sincere man of God.

What "Time" Says of

R. G. LeTourneau

The weekly newsmagazine *Time* says:

"During the late 1920's a former iron molder, garage grease boy, machinist and farm hand named Robert Gilmour LeTourneau was making a modest living around Stockton, California, leveling farm lands and digging excavations with some machinery he had put together. One night he attended a meeting of the Young People's Mission in Stockton. Full of inspiration, he went home to his drafting board, and in no time had turned out a design for a power control unit which would coordinate the functions of his digging machine.

"By 1932 his three-year-old firm of R. G. LeTourneau, Inc., was headed for the rocks after losing money on two big excavation contracts. His backers advised him to give up contracting, concentrate on manufacturing his dirt-moving machinery. He did. Three years later his profits had put up another plant

Editor in Revival At Peoria, Illinois

This is written Monday night, before services. Yesterday was a time of great blessing, with between forty and fifty taking some very definite stand for the Lord, either claiming Christ as Saviour, as most of them did for the first time, or coming forward to confess and forsake a life of backsliding and sin.

There were eight professions Sunday morning, mainly children from the Sunday school. In the afternoon I spoke after the mission Sunday school conducted by the church where I am ministering these days, Tyng Memorial Church. The sermon was on "What Must I Do To Be Saved?" and God graciously owned the services, with many conversions. There were three women who claimed Christ, a number of young men and young women and some intermediate and junior age children, more than 25, in a solemn, carefully conducted service, where each one was asked to rise and tell it if he definitely would confess that he was a wicked sinner, ask Christ to save him, and trust Him to do it then.

Then last night there was a moving and blessed time of decision, with, I think, about ten coming as

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in Peoria, Illinois, to be near big Caterpillar Tractor Company which powered his machinery.

"LeTourneau has twelve competitors, but is undisputed No. 1 U. S. earth-scraper manufacturer, makes over half of such equipment, from heavy rooters that will rip up anything but solid rock, to one-man self-propelling Carryall scrapers that will 'dig a nice trench.' It also has a company union. There are 50 basic LeTourneau patents, but the chief reason for the company's phenomenal success is the power control unit designed by Founder LeTourneau when he went home from revival meeting.

"For all these blessings President 'Bob' LeTourneau thanks God. Last year he thanked Him 500 times before congregations to whom he preached free of charge. To meet his preaching schedule he travels in his own eight-passenger Lockheed plane—big enough to carry a soprano known as "The Gospel Nightingale" and the (Negro) Carolina Gospel Quartet. Dirt-mover LeTourneau calls his church the Christian Missionary Alliance, and has preaching engagements for the next 14 months.

"LeTourneau's dual occupation (CONTINUED ON PAGE 3)

Important! Change of Address

"The Sword of the Lord" is being moved to Wheaton, Illinois.

The editor is moving his family there, moving the paper, the office and the bookstore. Please address ALL MAIL intended for the editor, or books or tracts or for "The Sword of the Lord" to

512 West Franklin St.
Wheaton, Ill.

There is no change in the policy of the paper. It will continue stronger than ever. Considerably more than 2,000 new subscriptions have just come in. With the office at the center of the editor's evangelistic work he can see after the work better, and, we trust, we can put out a better paper, by God's help. Any mail sent to the old address will reach us, but it will reach us quicker at the new address. I know you will help us.

John R. Rice, Editor

Thoughts on the Holy Spirit

(Taken from Chapters 6 and 7 of the book, *Ye Know Him*, by Dr. Walter Lewis Wilson, M.D., D.H. Price, 25c.)

The Holy Spirit Is Lord

The Holy Spirit is called "LORD" quite frequently throughout the Scriptures. Paul refers to Him as "Lord" constantly throughout his Epistles. Please observe that in Second Corinthians 3:16 we are told that Israel must "turn to the Lord." At once the mind is led to question what Lord is referred to. We do not need to misunderstand at all, for the next verse explains fully, saying, "Now the Lord is that Spirit." This passage should be quite sufficient to show the exalted place of authority and honor given by Paul to the Spirit of God. There are, however, many other passages which may be noted. Please observe Second Thessalonians 3:5. The Lord who directs our hearts is the Holy Spirit. He directs our hearts into the love of God and into the waiting for Christ. One of the Persons of the Trinity, the Spirit, directs us to the other two Persons of the Godhead.

In First Thessalonians 3:12 the Lord mentioned here is the Holy Spirit. The Father and the Son are both mentioned in verse 11. In verse 12 the other Person of the Trinity is shown in that blessed

service wherein He pours out the love of God into our hearts (Rom. 5:5). In First Thessalonians 3:13, the Spirit is the One who establishes the heart before God the Father at the coming of the Son. Again we see that the three Persons of the Trinity are found in action for the blessing of the child of God.

The Lord Jesus gave the Holy Spirit a wonderful place of exaltation as Lord when He said (Matt. 12:32), "Whosoever speaketh a word against the Son of Man (The Lord Jesus) it shall be forgiven him: But, whosoever speaketh against the Holy Spirit, it shall not be forgiven him." The Spirit is called "The Lord of the Harvest" in Matthew 9:38 and again in Luke 10:2. The question may be raised as to the Lordship of the Spirit in this case. It is easily established by Scripture. Note that Isaiah called Him Lord in Isaiah 6:8. This is understood by Acts 28:25. Paul tells us there that the Lord who instructed Isaiah to go and preach was the Holy Spirit.

Let us observe also that He is the One who called Paul and Barnabas into His services. The Scripture does not say that God called Saul "by His Spirit."

The Spirit Himself did the calling. We do not read that God sent them forth by His Spirit. The Spirit Himself sent them forth (Acts 13:2-4). It was the Spirit who instructed Cornelius to send for Peter, and it was the Spirit who told Peter to go to Cornelius (Acts 10:19-30). It was the Spirit who told Philip which chariot he should approach (Acts 8:29). The Disciples were told that they should not go out in the service of their Lord until after that blessed day when the Holy Spirit would fill them and they would be empowered for that service (Luke 24:49, and Acts 1:8). These Scriptures are quite sufficient to show that the Holy Spirit has charge of the harvest field, directs the worker to the work, and brings the servant of God in touch with the seeking soul.

It is because He is Lord that He can pronounce a curse upon disobedient men, as we find in Isaiah 40:7. It is because He is Lord that Ananias was stricken with death when he lied to Him (Acts 5:4, 5). It is because He is Lord that Paul could bring blindness on Elymas; for we read in Acts 13:9 that Saul was filled with the Holy Spirit when He brought the curse upon this wicked man. It is because He is Lord that He is able to exalt Christ as Lord in First Corinthians 12:3, and is able to baptize believers into the Body of Christ (I Cor. 12:13).

We should honor Him as our Lord, acknowledge Him as our Lord, and obey Him as our Lord. If we will do this, then He will be unhindered in guiding and directing us for the glory of God.

The Holy Spirit and Prayer

It is quite generally taught that prayer should not be addressed to the Holy Spirit. An endeavor is made in this chapter to help the people of God to see that it is their blessed privilege to hold

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Tears in Heaven

"AND GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES." — Revelation 21:4

BY EVANGELIST JOHN R. RICE

What! Will there be tears, sorrow, burdens, troubled hearts, in Heaven? Yes, the saved in Heaven with the Lord Jesus seem to have tears, and after the thousand year reign of Christ on earth, after the last rebellion and the last judgment of the unsaved dead, and when the gates of Hell are closed forever, and no one is left to whom the gospel may be preached, no sinner left on earth for whom to pray; then, and then only, will the last tear be dried in Heaven! That is the teaching of the verse quoted above.

The book of Revelation tells of the things that are to happen on the earth after the saints are carried away at the rapture. That rapture is pictured in Revelation 4:1, 2, at the end of the message to the churches. Thereafter we learn of the plagues of the great tribulation time. Then chapter 19 tells us of the return of Christ in glory, of the battle of Armageddon and the death of all the armies of the Antichrist. Then chapter 20 tells of the reign of Christ on the earth a thousand years, with all His saints, of the last rebellion of men against Christ and their death, then of the last imprisonment of Satan for eternal torment, and finally of the Great White Throne Judgment of the unsaved dead. Then comes the twenty-first chapter, telling how God will wipe all tears from the eyes of his beloved ones in Heaven. Read the verse again in its context, Revelation 21:1-4:

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven,

prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"AND GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Read that sweet scripture again carefully and note that up to this time there have been death, sorrow, crying and pain, but now these are done away. There had been no death to the saints in heaven, but to others, and so, sorrow and crying and pain, to the Lord Himself, and to all in Heaven who love sinners and want them saved. But after the last judgment, after the earth is made new, and former things are passed away, then God tenderly will wipe away all tears from the eyes of saints in Heaven!

Tears in Heaven: it seems hardly possible. Yet God says there are tears there, and that when the last sinner has gone to Hell and the last gospel preached and the earth is purged of all the taint and curse of sin, and made new, He will wipe away all tears!

Trying to get around the fact of sorrow and burdens in Heaven, people have ignored the Bible teaching that in Heaven our reward (not our salvation) is according to our works, ignored that plain teaching that we have perfect knowledge of ourselves and others, both in Heaven and earth and hell, and ignored the fact that as long as Christ has burdens we share them, as long as He awaits the perfection and completion of

His own triumph and happiness we wait with Him. There is infinite happiness and joy in Heaven, but there are tears, too, according to the Word of God. When the saints leave this vale of tears and death and sin, they sin no more, they die no more, they part no more with loved ones, they go to be with the blessed Saviour forever, with all the blessedness that that means. But they do not forget sin in a moment, they do not forget those they have loved and left behind, and they are not blinded to the sin going on here, nor calloused to the sufferings on earth. With all the joys eternal, there are still tears, for the saints in heaven, till God shall at last wipe them all away, when sin and death and sorrow and pain are no more on the earth, and when the lake of fire has received forever the last unrepentant unconverted sinner.

I. Our Own Sins and Failures Here Will Bring Us Tears In Heaven

Sin is a horrible thing. None of us hate it and fear it as we ought. We will not be done with the sorrow it causes as soon as we might think. When we are saved, born again by trusting in Christ Jesus who died for sinners, then our sins are all forgiven. As far as our soul's salvation is concerned, the sin question is settled for good and we have everlasting life and will never come into condemnation (John 5:24). But as we have learned to our sorrow, we are not done with sin when we are saved. Still we have fleshly bodies, and carnal natures, and still we sin, and suffer for it. When we die, or when Jesus comes, then we will be saved completely from sin. Then the body will be changed in a moment, in the twinkling of an eye (when Jesus Christ comes again for us) according to God's Word (I Cor. 15:51, 52). Then we will be done forever with sin in our

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TEARS IN HEAVEN

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selves; but we will not yet be done with the results of sin. Those results will cause us sorrow in Heaven.

First, our sins will cause us shame when Jesus comes. If we do not abide in Him, when He appears we will have embarrassment, our confidence will fail, we will hate to face Him and will be ashamed. First John 2:28 says:

"And now, little children, abide in him; that, when he shall appear, we may have confidence and not be ashamed before him at his coming."

How ashamed and heart sick will many a child of God be when Jesus comes, unexpectedly, and the Christian is found in sin. Some may be in theaters, some in taverns, some engaged in business that will horribly embarrass them before Christ. Don't say no Christian ever goes where he should not. Many a Lot, vexing his righteous soul, will be in the midst of some wicked Sodom when Jesus comes. Many a David after God's own heart in other matters may be with some Bathsheba when Jesus comes. Many a Peter will be warming by the devil's fire and denying his Lord. So we may expect the roofs of picture houses to need repair, broken by raptured but shamed Christians at the rapture, when Jesus comes for His own. For He will take His own. It will still be of grace, not of works, and we who deserve to be left behind, but have trusted in the blood shed for sinners, will be taken with our Saviour, when He comes for those He has purchased. Christ will not seize an arm and a leg of His bride and leave the body here. It will be a rapture, not a rupture.

But how shamed, how sad, will be those who are not pleasing the Lord Jesus when He comes, "ashamed before him at his coming," as the Holy Spirit puts it. So many Christians will have tears of sorrow and shame over themselves, when they meet the Saviour.

Of the ten virgins pictured in Matthew 25:1-13, bridesmaids waiting for the Bridegroom, I have always been ashamed that "they all slumbered and slept." Not just the foolish virgins, with no oil of salvation, but the wise as well, who had oil. They represent the saved waiting for our Lord and Saviour. They are commanded to "watch." But they, like the people of the world, forget to watch and go to sleep. The bridegroom will come and find them sleeping. With shame, Christians startled by the cry, "Behold, the Bridegroom cometh!" will rub their eyes and begin to trim their smoking lamps. Many Christians will meet Jesus with shamed, red faces, and with tears. Tears in Heaven! Tears in our glorified faces, as we go into heaven with Christ Jesus and all the saints!

Next, surely we will grieve, many of us, when we stand at the judgment seat of Christ to give account, where "every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Read carefully the scripture which warns us of the judgment of Christians, saved people in Heaven, facing their past lives before "the judgment seat of Christ."

"Wherefore we labour, that, whether present or absent, we may be accepted of Him."

"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."

"Knowing, therefore, the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also

are made manifest unto your consciences" (II Cor. 5:9-11).

Why did Paul labor so hard? That he might be "accepted," literally well pleasing, to Christ, before whom he must stand in judgment! Do not misunderstand—Paul did not mean he feared his soul would be lost. Paul was already saved. He was fully persuaded "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord (Rom. 8:38, 39). From this judgment seat of Christ no one will go to Hell. This is to be a judgment of people who are already saved and can never be lost, people who will be already in Heaven at the time, with glorified, resurrection bodies. All the saved will stand before this judgment seat of Christ, and their joy in Heaven will certainly depend somewhat on being approved of Christ. Out of this judgment will come our rewards for labor. This time of rewards is illustrated by the parable of the pounds which Jesus gave in Luke 19:11-27. One faithful servant was rewarded by the returning nobleman who had been away to receive the kingdom, with the words, "Well, thou good servant; because thou hast been faithful in a very little, have thou authority over five cities." Another servant whose pound had gained ten pounds was given rule over ten cities. So it will be, no doubt, at the judgment seat of Christ; there, just after the rapture, we will be awarded the honor of ruling with Christ on the earth when, a little later, He returns to reign. See Dan. 7:22; Rev. 2:26, 27; Rev. 5:10; Rev. 20:4, 6. Those who suffer with Christ will reign with Him. (II Tim. 2:12).

But what about the man who was given a pound, in the same parable of the pounds, and hid it in a napkin. I have tried to make it fit a lost man, but it does not fit. The man was called by his Lord, "thou wicked servant," the pound was taken from him and given to the man who had ten pounds. But when the enemies who had said, "This man shall not reign over us," were brought and killed, the unfaithful servant was not killed, nor does the parable say he was cast into outer darkness, nor into a furnace of fire, as the Saviour did frequently say, in parables teaching what will happen to lost people. No, that unhappy man must picture an unfaithful Christian at the judgment seat of Christ, ashamed, embarrassed and reproved by the Saviour for his fruitless life!

But return again to the scripture, Second Corinthians 5:9-11. Saved people are to receive according to things done in the body, "whether it be good or bad." Those who have done good will have joy and praise from Christ. Do you think those who are reproved for having done bad will not be sad? There, no doubt, will flow some tears!

In fact, to face Christ at that time will be a terror to those who have failed to do His bidding after they were saved. I say "terror"—that is exactly what Paul wrote of that time, by inspiration of God: "Knowing, therefore, the terror of the Lord," Paul says after describing that judgment of Christians, "we persuade men." I once thought that verse was speaking of the terror with which lost men will face Christ, but it is not so. Knowing the terror that will fall on saved people, saints in Heaven after the rapture, who face Christ after a wasted life, Paul went about persuading other Christians to do as he did, laboring that he might be acceptable to Christ when he should stand before the Saviour! In heaven it will be terrible to face the Christ who saved you and keeps you, in your shame over your wasted life! Tears in Heaven!

Paul urged Timothy to be "a workman that needeth not to be ashamed" (II Tim. 2:15), and doubtless spoke of this same time, when saints in Heaven will be ashamed and sad as they face Jesus their Saviour. I am not speaking of punishment now, but of tears, of shame and sadness. There will be tears in Heaven over our

failure and wasted opportunities, surely.

Another scripture let me give, telling how we will suffer loss in Heaven and have tears. First Corinthians 3:11-15 says:

"For other foundation can no man lay than that is laid, which is Jesus Christ."

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble:

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is."

"If any man's work shall abide which he hath built thereupon he shall receive a reward."

"If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

Notice that this entire passage speaks of Christians, those building upon the foundation of Jesus Christ Himself. Even those whose works are all burned up, these Christians in heaven will be saved so as by fire.

But how many Christians there are, whose work in this life is only wood, hay and stubble, and will all vanish as vain things, when tried by fire! Christians who built upon their salvation, after receiving Christ as Saviour, "will receive a reward." They all at this judgment have salvation, freely given by grace. The judgment is not to determine salvation, but to determine rewards! And some will have no rewards! Instead, they will see the work of a lifetime gone, wasted, trash burned up. They will, the scripture says, "suffer loss," though they are themselves "saved so as by fire."

A woman was saved out of a burning building. In the burning home two little children died. I am sure she was glad she was saved, but she suffered such great loss, and she wept many tears. Well, do you suppose when a Christian gets to Heaven it will be so different? With his works all burned up, with loved ones he lost in hell, to whom he might have carried the gospel, do you think a Christian, ashamed before Christ, reproved before Christ and others, will not weep? Suppose a wicked sinner is saved by the blood of Christ; he should spend all his days in pleasing Christ, winning souls, bearing fruit for the day he shall stand before the judgment seat of Christ, but he does not. His life is wasted. He does not win a soul. Like Lot he allows his city to go to hell without winning a soul, ruins even his own family. All his building, after he has the true foundation, Jesus Christ, is of wood, hay, and stubble. When he faces Christ it will be all burned up, and he finds himself saved but so as by fire, standing naked before the Saviour's disapproval, and cannot help Christ reign as will others. Do you think there will be no tears, tears over lost loved ones, tears over grieving the dear Saviour he loves, even though he has treated him so badly? Do you think he will have no shame, no weeping for the fruitless, wasted years? Do you suppose he will shout, "Hallelujah! My family has gone to hell, maybe because I never tried to win them, Christ has been dishonored, my life has been wasted, but I don't care, just so I got to Heaven myself. Hallelujah!" NO! He will have tears in Heaven. He will have comfort, too, and unspeakable joy in the Saviour, but he will have tears! And one day, long after, God shall wipe away all tears from the eyes of saints in Heaven!

Paul thought much of the white blaze of that judgment seat of Christ. The Thessalonians were to be part of Paul's joy at Christ's coming, he said (I Thess. 2:19), and how fervently he cherished them, that it might add to his joy at that day! And Paul fervently prayed for them that they might be "unblameable" at Christ's coming (I Thess. 3:13). So Christians may miss their joy at Christ's coming, and may be blameable and so reproved and sad, even in Heaven.

If you do not want to be "ashamed before Him at His coming," if you do not want to face the "terror of the Lord," and suffer loss, seeing your works all burned up, then, dear Christian,

YOUTH'S CORNER

Light From the Word of God on Young People's Problems

Will you write me your questions, comments or criticisms? Some letters will be published without names but all names must be signed. Write YOUTH'S CORNER, The Sword of the Lord, 512 West Franklin Street, Wheaton, Illinois.

Is It a Sin for Christians to Attend Skating Rinks?

Some one wrote the editor and asked the question, "Do you include the skating rinks in worldly amusements?"

In answer I say that the skating rink is one among many amusements that may be good or bad, depending upon the environment and the way it is used. It is not like some amusements that in themselves are inherently bad. For instance, the modern dance would be wrong if held in the finest home and attended only by the finest people because it involves a too intimate contact between the sexes and inflames lust. And concerning that, we have the plain words of Jesus: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27, 28). However, I know of no such command that applies, necessarily, to skating. For instance, my children grew up skating on the sidewalk in front of my house. The exercise is good, and is no extravagant expense, no bad company, nothing wrong as far as

I can see. Or if several get together and skate, under good environment, no bad company, no indecency or bad language or petting, I still see no harm in skating. But when it is the average skating rink, attended by sorry people with bad language, with beer freely sold, and loafers hanging around who mean no good, then the skating rink can be a real menace. Of course, I do not allow my children to go. However, when a school teacher rented a nice rink for her pupils one afternoon or two, and no one else attended, I let one of my girls in the room attend.

In other words, I always make it a practice to never condemn a thing unless I can give a real Bible passage to forbid it. Thus people may have confidence in my judgment and not doubt my sincerity. Yet bad company and bad surroundings are always harmful and to be avoided by Christians.

I am sure you agree with me that a Christian needs to be especially gentle and watchful lest he judge others contrary to the command of Christ.

WATCH NOW, labor, win souls, abide in Christ, live a holy life. There will be tears in Heaven for your sin and failure here.

II. Tears In Heaven Over Sins of Others On Earth

In Revelation is a most revealing glimpse given to John by the Saviour, showing the anxiety of souls in Heaven over the sins of men on the earth:

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held;

"And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

"And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6:9-11).

This remarkable passage shows us that the souls of those in Heaven, even before they receive their resurrection bodies, know and grieve about the sin in the earth. They want sin punished. They feel for the persecuted. They know that sin continues, that those who killed them have not yet been punished. So, surely, all saints in Heaven must be concerned, must sometimes weep, at the sin and sorrow on the earth.

The Scripture teaches that saints in Heaven watch the Christian race here on earth, and that for that reason we should lay aside every weight and the besetting sin of unbelief and patiently run the race set before us.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us."

Heavenly witnesses know how we run, they know the surpassing magnitude of the reward and the eternal consequences if we fail and do not win souls and bear fruit. Do you think they are not sad when we fail, that they do not weep when we sell out to the world, when we let souls go to Hell?

Some people doubt, even with the above scriptures, that heavenly saints know what goes on on the earth. But the witnesses above could be none but those named in (CONTINUED ON PAGE 4)

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converts or reclamations. Three were men for whom many had long been praying. One man, the first to come to accept Christ, had been offended by my plain preaching and said he would not come back till I was gone. But the Holy Spirit brought him back, and with tears he came to tell me that he was trusting Christ to save him. "I love him, too," he added!

God had helped me to make it plain, in the sermon on "What Shall I Do With Jesus?" that one must love Christ or hate Him, accept or reject Him, crown Him or crucify Him. God worked in the hearts of the people, and as they lingered after the benediction others were led to Christ. Others wept over their lack of power with God.

One of the happiest of the professions was that of an old man, Mr. Dowell, whom I had the joy of seeing yesterday afternoon. At the afternoon services a man was present who was saved only three years ago after fifty years in sin. He is trying to make up for lost time, and is running over with earnestness about the salvation of sinners. He asked me if I would go with him to see Mr. Dowell. He had visited him, but thought he needed more help. He was in an old Model-A Ford, and in the damp weather it would not start. So we pushed it down hill and the third time it started. Away we went in the muddy road, my dear brother praising the Lord for saving him so late in life, waving one arm and saying, "Hallelujah!" then the other arm, and I thought both at once, sometimes; while the car went from one side of the road to the other. He had been in the services the other night, could hardly contain himself because he feared he would offend if he said, "Amen," out loud. I told him to go ahead. But we got to the lost man's little house: one room, very comfortably fixed, where he stays by himself, supported by a pension of \$11.00 a month. Mr. Dowell told me he had tried to pray, but didn't get anywhere much, as he expressed it. I told him that when a man got married that was settled, he did not need to go back again to get married every day, hoping it would stick. If he took his money to the bank they would take it the first time, and he could count it settled. So I showed him that he could come in Jesus' name, asking for mercy and salvation, take it by faith, claim it and be happy: (CONTINUED ON PAGE 3)

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Thoughts on the Holy Spirit

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sweet converse with this wonderful Person of the Godhead.

Reference is made to the fact that in no place is permission granted to address the Spirit. Neither is there any permission given for speaking to the Lord Jesus when He was on the earth, nor since He has gone to Heaven. Certainly it is never necessary to extend permission to speak to one who is with you, in your own company, and is there as a friend, a helper, a companion, or a servant. Personal presence automatically carries with it privileges of conversation.

Would it not be strange indeed if one of the Persons of the Godhead who loves, cares, comforts and administers should hold Himself aloof from the believer and forbid the sweet privilege of communion. Of course, this is not the case. That One who has come to comfort us may hear our story of sorrow. The One who has come to share and bear the load and lighten the burden of our lives may hear that tale of trouble from our lips.

In John 4:24 you will note that the word "is" is in italics and should not be there. The article "a" does not appear in the original. In verse 23 the Lord Jesus is telling us to worship the Father, but in verse 24 He is telling us that

God is not only the Father, but He is also the Spirit. Therefore, the Spirit should be worshipped as God, in the same manner as the Father is worshipped in verse 23. Christ is directing worship to the Father and also to the Holy Spirit in these two verses. Worship entails speaking to the Spirit or to the Father in terms of adoration, reverence and praise.

In Matthew 9:38 the Lord Jesus instructs us to pray directly to the Spirit for those matters which are concerned with the harvest field. In Luke 10:2 again the Lord Jesus told the Disciples to address their prayer to the Holy Spirit who is the Lord of the Harvest. When the Saviour gave the Spirit as He promised in John 14:17 it was in order that the disciples might not be left without comfort, as orphans, but might know the sweet fellowship and personal care of this other Lord, the Spirit. It can hardly be conceived that the Spirit would dwell with us to keep us from being orphans and yet would not permit us to talk with Him about our problems.

Paul did not hesitate to pray to the Spirit. He addresses the Holy Spirit as Lord in First Thessalonians 3:12, and again in Second Thessalonians 3:5. Paul was so close to the Spirit and walked with Him in such intimate communion that He did not call upon the Spirit to send grace and peace as he wrote to the various churches, knowing that the Holy Spirit was present to give that precious bless-

Editor In Revival At Peoria, Illinois

(CONTINUED FROM PAGE 2)

God always is ready to save sinners who confess their guilt and ask for mercy, trusting in the blood of Christ.

He saw right away how simple it was, we prayed and he claimed Christ happily. He and his friend embraced each other, and we came away. Mr. Dowell is 69 years old, and I expect to meet him in Heaven.

Then we jacked up the front of the Model-A Ford so the crank would fit, cranked it, and then away to my room, where I could get ready for the evening service.

Many, many of the happy professions of faith I witness are largely the result of the labors of others who prepare the way, and who make it possible for me to have an open mind and eager heart to receive the message I give.

Services have been continuing since last Tuesday, and continue another week, through Sunday morning, April 14th.

We have been having professions

ing Himself.

Feel quite free, Christian friends, to talk with the Holy Spirit about the work of the Lord, the sending forth of Christian workers, the ministry of the Word and all of the many matters connected with the work of God in the harvest field.

of faith every night since the first night of the campaign. Five came forward Wednesday night, four Thursday night, and Friday night two boys claimed Christ during the service, and a drinking man got right with God after the benediction. He prayed with such earnestness, with tears, then got more blessing than he could contain, praised God aloud with tears and great rejoicing. Then the pastor, young Brother W. B. Uphold, went home with him, and they won the wife, who was a backslider, back to the Lord's way. (They were both there last night, and she happily made her decision public).

Saturday night I preached on "Why Millions of Church Members and Lodge Members Go To Hell," and eight or ten church members came forward to make the matter sure, laying aside every other hope and claim for salvation except dependence on the blood of Christ. Some, I feel sure, were already saved, but some thought they had never been born again. Since the Bible has so many warnings about the danger of a false hope, I am more and more impressed to preach about it.

Brother Uphold is a consecrated and brilliant young pastor, who, with his lovely wife, have been on this field only a few months. But already God is greatly blessing the work under his leadership. Tyng Memorial Church is an undenominational church in south Peoria in a needy field by itself. They are true to the fundamentals of the faith. The city has a good many modernistic and formal churches.

We pray that many may be saved this week, and the work strengthened to the glory.

Sunday night, April 14, the editor begins a two weeks revival campaign in the First Presbyterian Church, Dubuque, Iowa, a very, very needy field. The editor humbly begs your prayers for a mighty work of God in saving souls and awaking the saints.

JESUS CHRIST

God's Gift of Love to Man!

To the artist He is the one altogether lovely — Song of Sol. 5:15.

To the architect He is the chief corner stone — I Peter 2:6.

To the astronomer He is the sun of righteousness — Malachi 4:2.

To the baker He is the bread of life — John 6:35.

To the banker He is the hidden treasure — Matthew 13:44.

To the builder He is the sure foundation — Isaiah 28:16.

To the carpenter He is the door — John 10:7.

To the doctor He is the great physician — Jeremiah 8:22.

To the educator He is the great teacher — John 3:2.

To the engineer He is the new and living way — Hebrews 10:20.

To the farmer He is the sower and Lord of harvest — Luke 10:2.

To the florist He is the rose of Sharon — Song of Solomon 2:1.

To the geologist He is the rock of ages — I Cor. 10:4.

To the horticulturist He is the true vine — John 15:1.

To the judge He is the only righteous judge of man — II Tim. 4:8.

To the juror He is the faithful and true witness — Rev. 3:14.

To the jeweler He is the pearl of great price — Matthew 13:46.

To the lawyer He is counsellor, lawgiver, and true advocate — Isaiah 9:6.

To the newspaper man He is tidings of great joy — Luke 2:10.

To the oculist He is the light of the eyes — Proverbs 29:13.

To the philanthropist He is the unspeakable gift — II Cor. 9:15.

To the philosopher He is the wisdom of God — I Cor. 1:24.

To the preacher He is the Word of God — Revelation 19:13.

To the sculptor He is the living stone — I Peter 2:4.

To the servant He is the good master — Matthew 23:8-10.

To the statesman He is the desire of all nations — Haggal 2:7.

To the student He is the incarnate truth — I John 5:6.

To the theologian He is the author and finisher of our faith — Hebrews 12:2.

To the toiler He is the giver of rest — Matthew 11:28.

To the sinner He is the Lamb of God who takes the sin away — John 1:29.

TO THE CHRISTIAN HE IS THE SON OF THE LIVING GOD, THE SAVIOUR, THE REDEEMER, AND THE LOVING LORD.

R. G. LeTourneau

(CONTINUED FROM PAGE 1)

seems natural enough to him. Born to devout parents in Richford, Vermont, he had three maternal uncles who were ministers, and two missionary sisters. At 51 he is a bald, rugged six-footer and likes to lend his loud, bass voice to a revival audience and shout: 'Gone, gone, gone, gone, Yes, my sins are gone.'

"Of 450,000 shares of the LeTourneau company outstanding, 67.5% are owned by the LeTourneau Foundation, which he set up in 1935 to promote evangelical Christianity.

"Recently Bob LeTourneau opened a branch plant at Toccoa, Georgia, to turn out his newly designed Tournapulls (self-propelled scrapers). Last week at his Peoria plant he dedicated a new wing to the service of God. Principal speaker at the ceremonies: Herbert Hoover. LeTourneau contribution to the Finnish Relief Fund: \$6,000. For world war II Earth Man LeTourneau has had French and English orders for 300 scrapers (60 are already in bombproof shelters at French airports, ready to level the fields after bombings). Pleased with his success, shrewd Evangelist LeTourneau says: 'The more time I spend in serving God, the more the business grows . . . Amen, Brother!'

Christian reader, why not try God out and put Him absolutely first, and give Him a chance to prove Himself to you as He has to Brother R. G. LeTourneau? Try Matthew 6:33 and Malachi 3:10, and see!

DO YOU KNOW AN OPENING FOR A WELL-TRAINED, SPIRITUAL YOUNG MINISTER?

In August, 1938, in a tent meeting in Waterloo, Iowa, we had four young men from Moody Bible Institute to help in personal work. One of them was John W. Weeks. He is now a graduate of Moody Bible Institute (December, 1939). He is a Baptist preacher, can lead the singing and sing solos, his young wife is an experienced pianist, children's and young people's worker. They would go even to the hardest places, small rural churches where trained workers are not always willing to go. I believe that they would do fine work and I hope some reader who knows of a needy field will get in contact with Brother Weeks. His address is: Rev. John W. Weeks, 940 N. LaSalle Street, Chicago, Illinois.

"Crippling Repeal"

By Ethel Hubler

"The wicked worketh a deceitful work; but to him that soweth righteousness shall be a sure reward" (Prov. 11:18).

Get out your handkerchiefs, dries, and be prepared to mop up the flowing tears of the wets, for from the "Tap & Tavern Washington Bureau" comes the wail that you are trying to "cripple repeal." You prohibitionists are charged with "cripping repeal" . . . oh, dear me, isn't this terrible? . . . by "seizing control of youth education."

One organization is named by this "damp" organ which is guilty of this unforgivable charge of trying to "cripple repeal." They tell us that the Methodist Board of Temperance "spreads its propaganda through officials, professors and instructors in Methodist colleges and universities and through the sizeable Methodist proportion of the 900,000 public school teachers, and the Board displays its 'lurid' pamphlets in most of the 17,500 high school libraries, 1,500 college libraries and 7,000 public libraries . . . more than 150,000 boys and girls in 400 high schools were reached by prohibition speakers." And this, according to the wets, is "cripping repeal." To which we most heartily agree, for the young people reached will be our future voters.

May this "cripping" process continue until every boy and girl and adult in America knows the effects of alcohol and the power it has over the mind and body when once an individual is in its grasp, and may they then rise up and eliminate it from our midst.

"Crippling repeal." The wets say that there is a "threatening return of prohibition."

May the "cripping" process continue!

Helps On the Pages Where Needed

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Edited by REV. C. I. SCOFIELD, D.D.

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Every Christian should have a SCOFIELD REFERENCE BIBLE. In the *Moody Bible Institute Monthly* for April, 1939, Dr. Wilbur M. Smith, famous writer, Bible teacher, editor of the very valuable *Peloubet's Select Notes* on the Sunday School lessons, professor in Moody Bible Institute, says:

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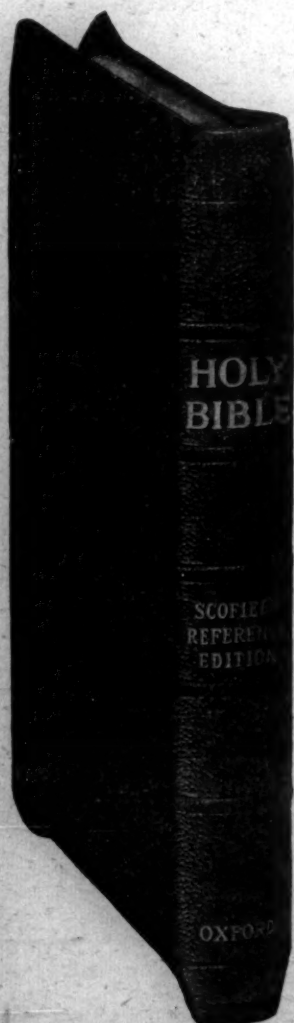
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THE SWORD BOOK ROOM

512 WEST FRANKLIN ST.

WHEATON, ILLINOIS



TEARS IN HEAVEN

(CONTINUED FROM PAGE 2)

the preceding chapter; they compass us about and witness our race, like spectators in a heavenly grandstand. We cannot hear them, but think not they do not cheer or weep, when we do well or when we sin and fall. And the souls in Heaven, mentioned in Revelation 6:9-11 most assuredly know that their murderers are still continuing their sins, unpunished, on the earth. It could mean nothing less.

Other scriptures and arguments prove that saints in heaven know what we do on earth. Notice them.

1. Luke 15:7 and 10 tell us that there is great rejoicing in Heaven over a soul saved. Then they assuredly know when a soul accepts Christ and when one does not.

2. Abraham knew about Moses and the prophets, who lived centuries after him on the earth (Luke 16:29).

3. On the mount of transfiguration, Moses and Elijah (who never saw each other on earth), talked with Jesus about what he was going to do on earth; "his decease which he should accomplish at Jerusalem" (Luke 9:31). They know in Heaven what is going on on earth, and they know each other.

4. Abraham and Lazarus in Heaven knew about the lost brothers of the rich man in Hell, though the brothers were on earth. So Heavenly saints know what goes on in both earth and Hell! (Luke 16:28).

5. Samuel, after he died and went to Heaven, know what was happening on earth and some things of the future, even (I Sam. 28:11-19).

6. Think of the saints who die every day and go to Heaven. Even if in Heaven they could not see us, which they can, they would have fresh news every day from earth!

7. Remember the angels have constant intercourse between earth and Heaven. Jacob's ladder was real (Gen. 28:12), though we, like Jacob, do not realize it except it be specially revealed to our blinded eyes. The guardian angels of children always behold the face of the Father, Jesus said (Matt. 18:10). The word angel literally means messenger, and angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). Angels are about Christians all the time (Psa. 34:7). How, then, could those in Heaven be in ignorance of what goes on on earth, if angels, the servants and messengers of the saints know all about earthly matters, then shall not the saints themselves know?

8. Even in Hell they know about what goes on on the earth. In his torment over his own sins, the rich man yet had time to plead and grieve over lost brothers on earth (Luke 16:27-31). He loved his brothers still, longed for their salvation, talked about them with tender concern. Do you think in Heaven they will know less? Or will they care less, do you think? Then in Heaven they long over lost loved ones on earth, grieve for them, and then rejoice with unspeakable joy when they are saved!

Beyond any doubt, saints in Heaven know about the sin and sorrow and pain and death on earth, and knowing, they weep! God promised that after the thousand year reign on earth and after the last judgment of the unsaved dead, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (The text with which we began, Rev. 21:4). Tears in Heaven will be done, he said, when sorrow and pain and dying on earth is no more. As long as there is pain and sorrow and crying on earth, so long

there will be tears in Heaven. Then they will all be wiped away forever. And that verse would never fit anywhere else in the Bible, about any other time and place. Never till the last enemy, death, is conquered, never till the curse on the earth itself is removed, never till the last saint has been made perfect so that the Spirit will not be grieved, never till the last burden for sinners is lifted, could there be an end of tears!

There is wonderful joy in Heaven, joy in seeing Jesus, joy in seeing loved ones, joy in being at last beyond sin, joy in no more partings, joy in perfect freedom from physical pain, joy in the grand wonder of perfect knowledge, when we know even as we are known. There is the greatest joy of all in the salvation of sinners saved on earth, for that is the dearest thing to the heart of God and Christ, even in Heaven. Do not lose sight of the infinite glory and beauty and wondrous happiness of Heaven. But in that happy place there are yet tears, sometimes, for the sins and sorrows on earth. May God grant my life here may never cause a tear to my mother, my father, my loved ones in Heaven! Rather, I pray they may often rejoice because of those who repent and come to Christ through my labor and witnessing and prayers!

Even the joy in Heaven must presuppose sorrow. If "there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10), then two things, I think, are obviously proven by that joy. First, there was some lack of joy, some anxiety, over the sinner before he repented, and second, there must be grief over other sinners who never repent. Heaven's joy, much of it at least, is over soul winning. But the soul winning law is this: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him" (Psa. 126:5, 6). Tears over sinners lost come before joy over sinners saved! I cannot see how, in Heaven, they could enter into the soul winner's joy if they do not enter also into our tears. On earth, those who have rejoicing over sinners saved are only those who had burden over sinners unsaved. The joy in Heaven over repenting sinners is the kind of joy that follows tears, follows anxious watching to see the sinner saved. In Hell there is a deep concern over sinners that they be saved. In Heaven, the watchers around the bannisters of glory have the deepest and continual concern over sinners. Why, oh, why cannot we weep over dying souls, we who are here among them, the only ones who can do anything to win them? The rich man from Hell could not go back to warn his brothers. Lazarus could not leave Heaven to go. We are free to warn sinners, and may God help us to care and to weep and to go!

III. Tears in Heaven By Saints Sharing Christ's Burden

As Christians grow more like Christ in this world, the more they have a burden for sinners, simply for Christ's dear sake. Selfish and carnal Christians want their own loved ones saved, even as the rich man in hell wanted his five brothers saved, but the Spirit-filled Christian wants unknown heathen saved, even personal enemies, because of the divine compassion which is given Him as he becomes more like Christ. Thus, when we get to Heaven, surely we will be more concerned than ever about poor dying sinners on earth. If there is in Heaven no marrying and giving in marriage, that does not mean that we lose track of

mother, father, children, and other dear ones, or love them less. Instead, it means that we simply go far beyond our limited earthly love and love all Christ loves, love them as He does, with pure and merciful longing to see them forgiven, saved, righteous and happy! Surely, the best reason for saints to weep in Heaven is that Christ is burdened there, unceasingly occupied about the salvation of sinners and about sin, and we will love Him supremely, then, and will be like Him, praise His name! "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like him; for we shall see him as he is." LIKE HIM! Then the divine compassion and intercession and burden for dying sinners which are His shall be ours! I have sometimes wept over sinners here; shall I do less there?

After a few years in Heaven, our personal reasons for tears will largely disappear. Soon all our loved ones will either be saved, and come on to Heaven, or will die and be forever lost, beyond any help or hope so that we should continue to weep over them. Those on the earth then we will not personally know. Or if meantime Christ has returned with us to reign over the earth, as seems likely, still our concern over those on the earth will be still impersonal, and for Jesus' sake. And so, till God shall at last wipe away all tears, our greatest reason for tears in Heaven will be that we share the burden of Christ. As holy beings, beyond our earthly limitations, our tears then will be holy tears, as we weep, sometimes in Heaven, or in the Heaven on earth with Christ, over sinners.

And Christ does now grieve over sinners. He is conscious of our sins, and "ever liveth to make intercession" for us (Heb. 7:25). He is constantly occupied about our sins, so that "if any man sin, we have an advocate with the father, Jesus Christ the righteous" (I Jno. 2:1). If we confess our sins, He forgives them (the sins of Christians, who are already saved from the eternal doom of sinners), and cleanses us. But if we do not judge our sins He must withdraw His pure fellowship from us. How our sins grieve Him!

We must not forget the unity of God the Father and Christ the Son and the Holy Spirit, in Heaven. The Holy Spirit is also called "the Spirit of Christ" (Rom. 8:9). And we are commanded, "grieve not the holy Spirit of God," by bitterness, wrath, malice, clamor, evil speaking or lack of love! (Eph. 4:30 and context). So God and Christ grieve, and the dear tender Spirit is grieved by our sins. Also, rebellion "quenches" the Spirit, thwarts His will and work (I Thess. 5:19). Lost sinners are said in the Scripture to "resist the Holy Ghost" (Acts 7:51), and they sometimes have "done despite to the Spirit of grace" (Heb. 10:29). So Christ is grieved, quenched, despised, and in Heaven He feels it as keenly as when He was upon earth.

In fact men may now "crucify to themselves the Son of God afresh and put Him to an open shame" (Heb. 6:6), and Jesus, who in heart suffered crucifixion before the world began (Rev. 13:8), now suffers it again and again in His dear wounded, loving heart, as He is rejected and spurned by sinners for whom He died, and whom He now seeks just as lovingly as when here on earth. Christ grieves in Heaven, and surely we should count it a sweet privilege in Heaven to weep with Him over a dying, sinning, Hell-bound race!

And Christ will not be done with His grief over sin till the very time God will wipe away all tears. Even in the millennial reign of Christ on earth there will be sin to grieve Him. It will be a time of unprecedented blessings. For Israel, converted and restored as a nation to God's favor and to their kingdom, how blessed! "And the ransomed of the Lord shall return, and come to Zion (Jerusalem) with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). But in the same passage we are told that "behold your God will come with vengeance, even God with a recompense." Then the nations that will not serve Israel will perish, "yea, those nations shall be utterly wasted" (Isa. 60:12). When Christ is "king over all the earth"

(Zech. 14:9), then there shall be "plague" (Zech. 14:18), drouth because of sin in some places (verse 17), and "punishment" (verse 19).

During the thousand year's reign Satan will be shut up and unable to deceive the nations, but as soon as he is released he will begin again his deadly work, and the last great rebellion against Christ will take place as men attack Jerusalem. They will be destroyed by fire from Heaven (Rev. 20:7-9). So Christ's work, His burden, His tears, could not be finished before then. Then Satan will be cast forever into the lake of fire (Rev. 20:10). The dead will be taken from Hell, their bodies from the sea and the land, and will be judged before Christ at the Great White Throne Judgment. There Christ will be vindicated before men, both saved men who witness and lost men who are judged and sentenced; vindicated before demons and angels. There, at last, it will come to pass that "at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the father" (Phil. 2:10, 11). The outraged, offended, wounded, rejected Christ will be comforted at last concerning those who hate and deny Him. The last unrepentant sinner will be sent to Hell, and in all things Christ will have the preeminence promised Him by the father!

During this "day of judgment and perdition of ungodly men" the earth and heavens that now are will be melted and purged and burned up by fire (II Pet. 3:7-10). Then like our dead and destroyed bodies will have been resurrected, the earth and heavens (the firmament) will be made new. Then the separate work of Christ as "the Son of Man," dealing with sinful men, will be finished, His grieving over, the tears of His dear heart and face dried. Then, too, we may cease to be troubled or burdened or grieve and God shall wipe away all our tears.

Christ began His ministry as a Spirit-filled man, after He was anointed with the Holy Spirit at the Jordan River after He had been baptized and had prayed (Luke 3:21, 22). Before that filling with the Spirit He never worked a miracle, preached a sermon, nor healed a sick person, nor won a soul. But that blessed filling and anointing never left Him; all His work was done, not in the glorious power by which He created the heavens and the earth (Jno. 1:10; Heb. 1:2; Col. 1:16), but in the power of the Holy Spirit. That anointing never left Him. Even when He arose from the dead He gave His commandments to the apostles "through the Holy Ghost," not in His own power as the Son of God. And when He returns to reign on the earth, "the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord" (Isa. 11:2, 3), and He shall reign in that holy anointing still!

Christ is now in Heaven as a mediator, "the man Christ Jesus" (I Tim. 2:5), and it is through "this man" that we preach the forgiveness of sins (Acts 13:38). Christ, the blessed Son of God does not yet exercise again His full authority nor enjoy His full glory, until every enemy is put down and every knee bows! THEN will His burdens be over, His righteousness vindicated, His love fully proven. And then what?

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

"For he must reign, till he hath put all enemies under his feet.

"The last enemy that shall be destroyed is death.

"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

"And when all things shall be subdued under him, then shall the Son also be subject unto him that put all things under him, that God may be all in all" (I Cor. 15:24-28).

It is then that Jesus "shall see

the travail of his soul and shall be satisfied" (Isa. 53:11, 12). Then He will experience to the full "the joy that is set before him" mentioned in Hebrews 12:2. Then Christ will have completed gloriously the task given Him by the Father. His joy will be complete throughout the ages of ages, and ours, too. And God will wipe away all tears! Then there will be no more tears in Heaven.

Ah, dear reader, sin is so much more terrible than we have thought! It is not so soon done with as men think. Sin is a horrible, heart breaking rebellion against God, against Christ, against all righteousness! It sent Christ to the cross. It ruined all the paradise of God. Every heart it has touched has to be cleansed by blood in salvation, or judged by fire. The earth itself, cursed by sin, has to be burned and remade. Our bodies, tainted by it, must be miraculously changed if we are to have joy with God in Heaven.

The same sin that sent Jesus to the cross, that grieved Him, broke His heart, killed Him then, hates Him, offends Him now. Sin makes tears, tears on the faces of saints even in Heaven. Only the blood of Christ can cleanse from such awful, Hell-deserving sin. If you are unsaved, I beg you, trust Christ today, take His forgiveness, end your rebellion and be born again today!

And now let us meditate again on the blessed promise, and rejoice in the sweetness of God's glorious promise:

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

"And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"AND GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:1-4).

BOOKS BY EVANGELIST

JOHN R. RICE

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